

THE IDEAS OF  
THE OLD TESTAMENT

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FRANK GAVIN TH. D.



Class BS 1193

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*Manuals for Students of the Society for the Home  
Study of Holy Scriptures and Church History*

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# THE IDEAS OF THE OLD TESTAMENT

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## TO THE STUDENT

### BOOKS REQUIRED FOR ALL COURSES

The Holy Bible, American Revised Version. A copy of the King James ("Authorized") Version should be at hand for comparison.

The Apocrypha, Revised Version.

A Bible Atlas. The maps in any good Teacher's Bible will generally be sufficient.

*A Dictionary of the Bible*, Edited by James Hastings. One Volume Edition. New York: Charles Scribner's Sons. 1909.

A large notebook, substantially bound.

A good Bible Concordance is recommended, but it is not indispensable.

### MATERIALS

For this course, no special materials need be provided in addition to those demanded for all courses, save an outline map of the Ancient East which is to be bound into the notebook.

### METHOD

(a) Every direction is to be followed literally, and

*every* reference to be looked up and verified in every instance.

(b) The method of presentation has been determined generally by historical and chronological order, but it has been conditioned by the subject of the course, as well as by the sequence of topics.

(c) Each student prepared his own text-book.

In any line of study, there are two prime requisites: knowledge of the facts, and the proper interpretation and evaluation of them. Both are essential. It is as futile to attempt to appreciate and express opinions about facts without *knowing* them, as it is a sterile and barren pursuit to rest satisfied with the mere acquisition of data.

#### SCHEME

Under each topic will be given assignments for study for the period of hours represented in the number or numbers prefixed to the assignment. Since the subject matter in this course does not admit of partition into small periods, it was thought well not to attempt so minute a subdivision of time as would impair the continuity and scope of the study of the topic as a whole.

The writing in the notebook is of the greatest possible importance, and must be done at the conclusion of every study period.

#### PURPOSE

The chief purpose of this course is to trace and as-

simulate the course of God's self-revelation to man, and of man's dawning and growing appreciation of God and His will.

END

There are two ways of knowing anything, which might be described as the knowledge *about* a thing, and *knowing* the thing: in other words knowledge in the ablative and in the accusative case.

The Bible is the record of spiritual phenomena, and so cannot be solely understood by the intellect, but must, like the Real Presence, be "spiritually discerned." Every topic should be made the occasion for prayer in some form or other, just as the study period should be preceded by the recitation of the Collect for the Second Sunday in Advent. The translation into spiritual terms and the repointing into the form of personal religious experience, should be the definite end of every hour spent in the study of this course.

*Note*

The hours given for assignments are only rough approximations, and should be regarded as suggestive and not treated as regulative.



## SECTION I

### STUDIES I-32

#### I-3

*The Bible.* Read *s. v.* "Bible" in H. B. D., §§ 1, 3; "Testament" in H. B. D., *Bible* (*Ta Biblia*, Greek) means "books". It is a neuter plural, but because of its apparent similarity to a singular feminine noun in Latin, this word came to be thought of as a singular rather than a plural form. The Bible is a collection of books, written at vastly different times, by different people, and under different circumstances.

On the basis of your reading answer the following questions: What is probably the oldest portion of the Bible? Make a tentative list of the dates of the O. T. books by centuries. What does the word "testament" mean?

#### 4-5

*The languages of the Old Testament.* Read *s. v.* "Bible" in H. B. D., § 4; "Text, Versions, and Languages of O. T." in H. B. D., §§ 1-11. Most of the O. T. is written in Hebrew, which was the spoken language of Canaan and became the great classical language of the Jews from about the tenth century B. C.

Aramaic succeeded Hebrew as the living tongue after the Exile.

What portions of the O. T. are written in Aramaic? What language besides Aramaic contributed to the Hebrew vocabulary? If the Hebrew alphabet was written without vowels how do we know how the words were pronounced? Define *Massorah*.

### 6-7

*The Geography of the Ancient 'East.* Read s. v. "Palestine" in H. B. D., §§ 1-3; compare map I. in H. B. D. (facing p. xvi), and on your outline map mark the main physical characteristics, the chief bodies of water, towns and cities, and nations of the ancient world.

### 8-11

*The Canon of the Old Testament.* Read s. v. "Bible" in H. B. D., § 2 and s. v. "Canon of the Old Testament" in H. B. D. If we compare the English Old Testament which we have in our hands with the Hebrew Bible, two facts will at once become apparent: it is a translation from the Hebrew and Aramaic, and the arrangement of books is very different from that in the Hebrew Bible.

Read St. Matt. 7: 12; 22: 40; St. Luke 16: 16-17; St. John 7: 19. Notice that in these passages reference is made to two well defined groups of O. T. books the "Law" and the "Prophets." The Hebrew Bible

is divided into three sections, of which two are referred to in the above N. T. passages.

What are the three periods of the formation of the O. T. canon? At what approximate times were the "Law" and the "Prophets" listed in final form? What books are contained in the third division (*Kethubhim*, or *Hagiographa*)? At what time was the list of books of the O. T. finally drawn up? Define "canon". Make a list of the books of the Hebrew Canon.

## 12

*The Synagogue and the O. T.* Read s. v. "Synagogue" in H. B. D. In the Synagogue Lectionary two systems of readings were in vogue at the first Christian century: in one (the Palestinian) the Torah was distributed through a period of three and a half years, while in the other (the Babylonian) it was read through as a whole each year. The Hebrew words used for Pentateuch are "*torah*" which means "law," and "*chomesh*," or a phrase which means "the five-fifths of the Law." In the Synagogue every Sabbath were read two lessons, one from the Law, and one from the Prophets (*haftarah*).

When did the institution of the Synagogue arise? Why? What influence did liturgical usage have upon the canon of the O. T.?

## 13-15

*The Septuagint.* Read s. v. "Text, Version, and

Languages of the Old Testament," §§ 14, 15 (1) and "Greek versions of Old Testament," I. §§ 1-14, in H. B. D.

What does the word *Septuagint* mean? What is the traditional legend in regard to its origin? What considerable differences are there between LXX and the Hebrew O. T., in regard to length of books, number of books, and canon?

#### 16-17

*Other Greek Versions of the Old Testament.* Read s. v. "Greek Version of Old Testament" II, III, IV, in H. B. D.

Give a brief account of the translations of Aquila, Theodotion, and Symmachus. Why was a Greek version of the O. T. necessary? Why did the Synagogue cede its claim on the LXX to the Christian Church? What differences in the text of Isaiah 7:14 (compare St. Matt. 1:23) appear in the LXX, the Hebrew, and the later Greek versions?

#### 18

*Other Versions of the Old Testament.* Read s. v. "Targums" in H. B. D.

What were the Targums? Name some of the chief *targumim*. What does the word "*dragoman*" mean? Why was an interpreter or *methurgeman* necessary in the Aramaic speaking synagogues?

## 19-20

*Chronology of the Old Testament.* Read "Chronology of the Old Testament," in H. B. D. The task of obtaining a stable chronology for ancient documents is not at all easy, since the enthusiasm for accurate dates is exceedingly modern. There have been many systems of dating. Our own is based on the supposed time of our Lord's birth. The modern Jewish reckoning takes its beginning from the traditional date of Creation. The Greeks dated by Olympiads and the Romans *a(b) u(rbe) c(ondita)*. Until the Maccabean rising there was no fixed method of dating among the Jews except by royal dynasties. This method, employed in the Old Testament, had two notable loopholes: (a) the Interregna and (b) the Fractional Years. Compare II. Kings 18:9ff. Note in these verses the siege of Samaria is said to have begun in the *fourth* year of Hezekiah and to have ended in the *sixth* year of Hezekiah, yet it says that "at the end of three years they took it" (vs. 9-10). (Compare with this the three days of Christ's being in the grave, and the different usages in the Gospels,—“for three days”, and “on the third day”.) In the very early parts of the Bible, namely, the account of the years from the Creation to the Flood, the old Samaritan Pentateuch, the Hebrew, and the LXX all disagree for the sum of the years. By these three authorities the total numbers of years for this period are respectively 1307, 1656, and 2242. Not only is this the case in the legendary pe-

riod, but the same three texts number from the period of the Flood to the birth of Abraham: 940, 290, and 1170 years respectively. Furthermore in I. and II. Kings there is an attempt to make cross-references between the kings of Israel and Judah. Rehoboam and Jeroboam came to the throne at the same time, also Athaliah and Jehu, yet the number of years in this supposed synchronized account for the very same period is not the same, for it is 95 in one list and 98 in the other. Furthermore, we need some extra Biblical fixed point of dating in order to get a starting place for ancient Hebrew history. There is a document called the Assyrian Calendar or Canon containing the eponym lists from about 900 B. C. to 650 B. C. From the mention of an eclipse in 763 B. C. we are able to obtain a fixed starting point. In the second century A. D. an Alexandrian named Ptolemy compiled a chronicle with astronomical notes from the year 747 B. C. giving the reigns of the Babylonian kings. It is by means of the coincidences between Ptolemy and the Eponym Calendar that we can find a second point from which to date. In the Assyrian inscriptions there are many cross-references to events noted in the Old Testament, —*e. g.*, Ahab, at the Battle of Karkar 854 B. C., Jehu, and his payment of tribute 842 B. C., the Fall of Samaria, end of 722 B. C., the invasion of Sennacherib 701 B. C., and so forth. The dates obtained by this means are also validated by other ancient sources. So we have as a result a fairly stable chronology from the time of David on.

Write a paragraph on the Chronology of the Old Testament.

## 21-22

*Development of Thought in the Old Testament.* Even a superficial acquaintance with the O. T. will show that between Genesis and Malachi there is a great sweep of progressive development in the thought of the inspired writers in regard to God. Compare, *e. g.*, Genesis 1:26; 3:8; 6:2; with some of the loftiest words of the later prophets about God. The primitive anthropomorphism of the earlier passages is the more apparent as we see it in relation to the ideas of the later writers. Man's apprehension of God is conditioned by his own stage of development. Cf. Hebrews 1:1-2. The O. T. is the record of man's religious experience of God, who in His turn graduated His revelation to man in accordance with man's growth in capacity and in the power of appreciation of His Will. It is precisely in this view of Holy Scripture,—that it is not an even plain without distinction of parts in relation to the whole,—that modern knowledge and investigation have brought so much to the study of the Bible.

Was the Bible written to be a compendium of all knowledge, or is it a record of man's search for God and of God's revelation of Himself to man? Write a paragraph contrasting the two views of the Bible, as: (a) a fixed, mechanical, quasi-magical revelation of God's Will to man, and as (b) a record of the develop-

ing perception on man's part of His Will, and God's co-operative imparting of His Will to man, conditioned by man's own capacity to receive.

## 23

*Miracles in the Old Testament.* The whole subject of miracles in the O. T. is one which is often avoided in order not to wound too greatly the susceptibilities of students. It is well, however, to approach the whole question with frankness and honesty. There are a great many problems presented by the record of miracles in the O. T. Among them may be suggested the following: What is meant by a "miracle"? Can we believe all the miracles of the O. T.? Are miracles really possible? Do miracles violate the order of "natural law"? Are the accounts of them credible?

To begin with, a miracle, properly speaking, is something which occurs in the natural order, which cannot normally be assigned to a cause ordinarily operating in nature. In other words, there is the further question as to the action of a cause, not ordinarily functioning, to account for the phenomena usually described as "miraculous". From the scientific point of view the whole question is one of evidence. To say in advance that anything is impossible is the height of presumption, for it would imply that we know all the things which are possible. Scientifically speaking, "natural laws" are merely *observed sequences of cause and effect*. That one series of causes produces one particular

effect is simply another way of stating what we mean by a "natural law"

As there are many "natural laws" there cannot obviously be any conflict between them: that  $a + b = x$  does not contradict the proposition that  $c + b = y$ . If we have the former Equation ( $a + b = x$ ) already known to be a valid "law," then if we have what looks like  $a$  but what we know to be  $b$  producing a result which is not  $x$  but  $q$ , we are compelled to say that the first member cannot be  $a$  but must be some other cause. The occurrence, for example, of some phenomena which do not follow the laws we have already become accustomed to, cannot be said to "violate" any of these laws. Such an occurrence becomes the instance of the operation of a new "law,"—perhaps the only instance. The more extraordinary it appears, the more right we have to demand a higher degree of evidence for it.

To the mind of the ancient Jew there was no such distinction of "causes" as that to which the modern mind has become so accustomed: *we* speak of God as the primary "Cause" and of the powers of Nature as "secondary causes". We shall see by our study of O. T. literature that there was no distinction of "miraculous" and "non-miraculous" in the O. T. Just as God is the Cause of all that is (as Creator and Sustainer of the Universe), so He, as *cause*, lies behind all that occurs. The distinction, then, between miraculous and natural is an anachronism and anomaly, from the standpoint of the literature we are about to study.

We may not deny the "miraculous" unless we know

all about not only all the causes and effects possible in the natural universe, but also about all of God's powers, capacities, and Will. As was said above, the whole question is one of evidence. It is neither scientific nor reasonable to rule out the possibility of miracle, to pre-judge the data in regard to the miraculous, or to deny in advance the legitimacy of those narratives which embody the evidence for phenomena which we cannot but regard as miraculous. If there be a God, how do *you* know that He did not act in the way the inspired records describe Him?

Think over the whole question of miracles in the O. T., and on the basis of your thinking and reading prepare a brief essay on the subject.

#### 24-25

*Pre-prophetic Religion.* Read *s. v.* "Israel," II. RELIGION. 3. The pre-Prophetic religion in Canaan (pp. 411-413), in H. B. D. Before the people at large could comprehend and act upon all the implications involved in true monotheism, there was inevitably necessary a transition period during which the prophetic message was gradually making itself effective. It is difficult for us to realize how persistent and tenacious was the hold of inadequate and partial conceptions of religion.

Cf. I. Sam. 26: 19b; II. Kings 5: 17; 17: 25-28. In each of these passages it will be noticed that the underlying thought about God conceives him to be a deity

with a kind of territorial jurisdiction, like a Bishop. David was driven into exile, which necessarily involved, in the popular understanding, his allegiance to the god of his new land and his foreswearing of allegiance to his home-country god. Naaman felt that so long as he had a concrete piece of the territory of the God of Israel, he could worship Him wherever he might be. (Compare the notion of extra-territoriality: European embassies in foreign countries are considered to be extensions of the territory of the home country.) In the third illustration, the new colonists did not worship the Lord (II. Kings 17:25a), and, being ignorant "of the manner of the "god of the land," they incurred his displeasure. When the imported priest from Samaria had "taught them how they should fear (*= worship*) the Lord", all was well with them.

In all primitive religions there was a trinity of relationships in indissoluble unity: the "god of the land," the people, and the land itself. The interests of all three were conceived to be identical. It was to the god's own self-interest that his people should prosper, and to their interest that they should "keep in with" their god. Notice that throughout the early history of religions the nation was considered as an undivided group even though individual persons may have had their own religious duties. In the story of Achan ben Carmi (cf. Joshua 7) the guilt of the individual person's sin is transferred to the whole people.

So long as ethical and moral obligations were simply

the fulfillment in obedience of the will of the god, it is obvious that no code of morals could be regarded as of universal obligation. Morals had their sanction from religion, and were developed gradually and experimentally. There was no conception in primitive religion either of a Deity, the sole God of the universe, or of a declared will of this One, Sole, and Only God which code was of universal binding force upon all men everywhere. Moreover, there was not the least sign in pre-prophetic Jewish religion of a tendency to philosophize upon the fundamental postulates of either religion or ethics. The approach in all cases was pragmatic.

In early Semitic religion, each community came to have its own *Ba'al* or master. The *Ba'al* was sometimes masculine, and often two deities, male and female, were worshipped side by side. The will of the deity was discerned, expounded, and interpreted by his priests or his seers. It was an extremely practical affair, for what made for the good and the success of his people was legitimate and right, received his approval, and was invested with divine sanction. It was not until much later that the ideals and ideas of prophetic religion came in to expand, and in large part to supplant, the conceptions and customs of pre-prophetic religion.

Write, on the basis of your reading and thinking, a brief essay on the Pre-prophetic Religion of Israel, noting the traces of its survival, in debased and popular form, into the time of the prophets.

## 26-27

*Certain Conventions of Prophecy.* It is well to point out that there are certain definite "conventions" common to prophetic literature. The language of the prophets was that of their contemporaries, and the figures of speech, poetical usages, and symbolic actions were all not only characteristic, but also entirely comprehensible to the people of their day. It is, however, vitally necessary for us (whose point of view is so radically divergent from that of the prophets, and who are so widely separated, both in time, racial background, and outlook, from the prophets) to become conscious of certain principles which will help to render intelligible the prophetic literature of the Old Testament.

In the first place, it is quite true that the prophet's function was occasionally that of foretelling (cf. I. Kings 22:6; I. Sam. 30:8; Amos 3:7). But, as Bishop Gore says: "It is not in predictions fulfilled that their chief function is to be sought; it is in their message about God and His nature, His character, and His purpose—and about man's capacity, responsibility, and true hope" (*Belief in God*, pp. 91-92). The prophet's function, then, was not so much *foretelling* as *telling forth*.

Secondly, a matter of prime importance in the understanding of prophetic literature is the significance of the *if-clause*, or the conditional element. Micah 3:12 seems to predict the fall of Jerusalem as a definite certainty, yet Jer. 26:19 suggests that his contemporaries

rightly rejected this idea. In other words, even when the conditional element was not made explicit, it was popularly understood and taken for granted (cf. Jonah; Jer. 18:6-8; Ezek. 18; Zeph. 2:1-3; Amos 5:15). I. Sam. 2:30 illustrates the converse of this principle, that promised blessings can be forfeited by bad conduct. Kuenen makes a comment pertinent to one of the references adduced above: "The business of Zephaniah is not to predict *what shall be*, but to depict that *which cannot fail to happen* unless the people repent and forsake their sins" (*The Prophets and Prophecy in Israel*, Eng. trans., 1877, p. 172). This conditional element also throws light upon God's attitude towards man, especially in the places where, in the terms of human language, He is described as "repenting Himself" of this or that course of action. In other words, God's relation to man is conditional by man's attitude towards God: repentance on man's part may completely alter the circumstances which God has to deal with.

A third factor of importance is the proper understanding of the *time element* in prophecy. "Everlasting", in Deut. 15:17, means *permanent*, not *eternal*; cf. Amos 9:15 for illustration of the same principle. The element of time<sup>1</sup> is further important because of the prophetic convention of seeing history in a panorama, as if the past were at hand in the present, and the whole formed one continuous perspective. Thus Amos

<sup>1</sup> Cf., for another application of this same principle, s. v. "Number", § 5, in H. B. D.

1 ff., Zech. 9:1-8, and Isaiah 10:33-12 link together events widely separated in time. The use of "in that day" forms part of the permanent imagery of prophecy.

Closely connected with this time element is a fourth point of considerable significance. The prophet *did not have the expedient of secondary causes* to account for the phenomena of experience. The prophetic view of history was always purposive, and, as often as not, all effects were assigned to God as the one Cause. This is apparent in the Book of Job, and in Ecclesiastes. We modern people frequently have recourse to the principle of secondary causes whenever we approach problems of theodicy or attempt to deal with the problem of evil. For illustrative material cf., for example, *s. v.* "harden (ed) his heart" in any good concordance.

Write briefly, on the basis of your reading and thinking, of these four prophetic conventions, and estimate in advance the difference they make in our assumptions when we approach the study of O. T. prophecy.

### 28-29

*Prophecy and Prophets.* Read *s. v.* "Prophecy, Prophets" in H. B. D., §§ 1-3.

What three periods are there in the development of prophecy in the O. T.? Contrast the regular "professional" prophet with the inspired prophet, as regards (a) call, (b) impelling power, and (c) content of message. What was the firm conviction in the minds of

the great prophets as to the authority of their message? Did the message of the great prophets correspond with, or run counter to, the popular tendencies of their days?

30

Review Studies 1-7.

31

Review Studies 8-18.

32

Review Studies 19-27.

## SECTION II

### STUDIES 33-64

#### 33-34

*The Prophecy of Amos.* Read *s. v.* "Amos" in H. B. D., and chapters 1-3 of the prophecy. With what has been said as to pre-prophetic religion in Israel, compare Amos 3:2. Note: (a) Amos' thinking is based on nationalistic premises, but the conclusion (2b) could not but seem a *non sequitur* to his contemporaries; (b) the principle that peculiar privilege involves peculiar responsibility is implied in this verse; (c) the punishment upon Israel's sin is to be *retributive*, not *remedial*.

Contrast the thought of Amos in 3:2 with the ordinary assumptions of popular religion: How would the ordinary Israelite, unilluminated by the revelation of Amos' inspiration, find the second half of verse two impossible? Why would the fact be difficult to recognise that special prerogative implies added duties and responsibilities? What is meant by the distinction between retributive and remedial punishment?

#### 35-37

*Religion and Righteousness.* Read ch. 4-8 inclusive. What conception does Amos bring out of the

relation between religion and righteousness? Cf., particularly, 4:1-5; 5:7-13; 6:1-6; 8:4-7. Note: (a) Amos' indictment of the heathen (1-2:1-3) is because the heathen have transgressed the common law of humanity; (b) his indictment of Israel is because righteousness has not accompanied devotion to the Lord,—love of God must involve love of one's neighbor.

What is the great contribution of Judaism to the conception of the bond between religion and morality? On what basis does Amos condemn the heathen? the Israelites?

### 38-39

*Amos' Conception of God.* Reread the whole prophecy. While Amos speaks of the awful majesty, might, and transcendence of God (cf. 4:13; 5:8; 7:4; 9:1 ff.), yet it is not God as Creator and Sustainer, so much as the God of righteousness that the prophet would have his contemporaries regard the Lord. Amos inveighs against the popular conception of religion, which would conceive God as a person who would be conciliated and propitiated by His sinful people if only He be offered sufficient sacrifices (cf. 5:21-25).

Is there any modern parallel between the popular notion of Amos' day, that men can keep on the good side of God by conciliating Him with sacrifices as a means of dispelling His anger at their unrighteous acts, and any form of the popular notion of God today? What was the ground on which Amos declaimed against sacrifices in God's name?

## 40-41

*The Vocation of Amos.* Read 7: 10-15; 1: 1. God's declaration of His will to Amos and His vocation of the prophet constituted an imperative call, of which the prophet was keenly aware. Note how vastly different was the main content of the prophet's message from the popular conception of religion.

What radical divergence is apparent (between the lines) in Amos' consciousness of his vocation from that of the "professional" prophet? Can you account for Amos as a natural product of his generation whether (a) as concerns his call or (b) as concerns the matter of his prophecy?

## 42

*Critical Note.* Read 9: 8b-15. How does this agree with the chief burden of the prophecy, as regards the threat of imminent punishment? (Note particularly verses 11-12. What state of affairs do they presuppose?)

## 43-44

*The Prophecy of Hosea.* Read chapters 1 to 3 inclusive. This prophecy is dated (1: 1), hence we have a definite time and occasion for it. These chapters narrate the story of the relation between the unfaithful wife and her husband, symbolically showing thereby the relation between Israel and the Lord. The figure is

occasionally blurred. The dominant thought is that the relation is one of steady, persistent, and constant love on God's part towards Israel. In order to secure her reclamation God is to isolate Israel; conversion is to be the result of Israel's exile and bondage. Note that the banishment is *remedial* and *not solely retributive*.

Compare Amos' treatment of the punishment of Israel. What significant difference do you notice?

#### 45-47

*The Content of Hosea's Prophecy.* Read chapters 4 to 14. Hosea was a northerner who knew his own country better than did Amos. He also prophesied for a longer time (perhaps ten years). This is apparent from the indictment of particular classes of people for their wrong doings. (Compare chapters 4 and 5.) The Lord demands repentance, revival, and conversion, but the people deny their sins (8:2) and have a false confidence in their relationship to the Lord. Despite the ever-manifested constancy of His Love to them (11:1-4). Israel displays pride and ingratitude (cf. 11:13:1 ff.). God will not deal with Israel as with a man exacting due retribution from one who has wronged Him (11:9). Israel has totally misconceived his relation to God, for popular devotion has presumed upon the false identity of the interests of Israel and Israel's God (6:6 ff.). Israel's lapse into the lower plane of religion, on which the non-Jewish contemporaries

lived, accompanied the too intimate relations with the heathen about them. Hosea bewails the present civilization of Israel and looks back with longing to the earlier stages of Israel's history, when the intimacy between God and Israel was so close. All alien methods of devotion must be purged away (compare 2:16-17; 4-6; 9:1; 10:5; 13:2). Note: (a) the chief relation between God and Israel is that of love; (b) this love does not derogate from God's righteousness, for love cannot have an object unworthy of it; (c) while God's loving is not extinguished by sin it yet demands repentance and conversion, so remedial punishment is necessary; (d) the subject of religion is the people of Israel, not the individual Israelite.

What is the dominant notion in Hosea of the relation between God and Israel? Is there any apparent antithesis between love and righteousness in the character of God? What conception of sin does the prophecy imply? What apparent limitation is there in Hosea as regards the individual as the subject of religion?

#### 48-49

*The Permanent Element in Hosea.* Read s. v. "Hosea," and "Hosea, book of" in H. B. D.

In the light of your study of the prophecy itself and of these articles make your own estimate as to the work of Hosea, and write a paragraph under the caption given above, using the following questions as suggestions: In what does his greatness lie? What book of

the Pentateuch seems strongly to emphasise the same point of view as his? In what respects did Hosea make distinctive contribution to Christian theology?

## 50-52

*Isaiah's Call.* Read Isaiah 1-12; chapter 6 contains the account of the call of Isaiah. Note that it is the vision of God's majesty (6:1-4) that elicits repentance and the consciousness of sin (compare St. Luke 5:8). In the vision of Isaiah, God's chief attribute is that of *holiness*. The word "holy" means unapproachable; it expresses the inviolable character of the Godhead. Isaiah is deeply conscious of the impelling and imperative power of his vocation (6:8 ff.). It is a commission to deliver a message, the result of which will be the stupefaction and blinding of its recipients. It is naturally put in the form of purpose; so deep-seated is the pride and complacency of Judah, so great is the confidence and satisfaction of their presuming assurance, that the message will only result in the further steeling of the hearts of the sinful nation. Judah has deserted the Lord (1:2-6; reread 1:10-20). God cannot be bought off by sacrifice. The awful majesty of the Lord (compare 2:10-22) will not be compromised by winking at oppression. The fruits of Judah's generosity are not those which the Lord demands (compare parable of the vineyard 5:1-7). Chapters 5:8; 10:3 include the seven woes against different types of

sinners. The sequence has occasionally been interrupted whether by the prophet himself or by subsequent arrangement of the material.

What was it which elicited Isaiah's confession of sinfulness? What attribute of God is dominant in Isaiah's conception of Him? What attribute of God is it which makes Judah's sin so heinous. Why is it that Isaiah condemns the sacrificial system?

### 53-54

*Contemporary History and Isaiah's Message.* There are four historical events which constitute the notable political changes during the period covered by Isaiah's prophecy: (a) the invasion of Judah by the allied armies of Israel and Syria, 736-735 (cf. 7); (b) the Assyrian Western Campaign which reached the western seaboard, 720; (c) the Assyrian Campaign of 711; and (d) the crisis of 705-704: revolt of Hezekiah *vs.* Sennacherib. King Ahaz, counter to Isaiah's advice, wanted to call in the help of the Assyrians in the crisis. The King of Assyria took Gilead and Galilee in 734 (during which year also we have data from Assyrian sources which show that Pekah was conquered by Tiglath-pileser, that Ahaz paid tribute, and that Hoshea succeeded Pekah). Ten years later, in 722, Samaria fell. Isaiah 7:10-16, has to do with the first crisis noted above. The point of vs. 14-15 is, that before a child, born under the present circumstances, shall come to adolescence, the land which Ahaz fears will be de-

stroyed. It is obvious that Isaiah made distinct application of his divine message to the political crises of his day. Notice that the Lord is conceived to be the Master of circumstance and the Orderer of the Universe (cf. 7: 18-19).

Write briefly on the relation between the spiritual message of the prophet and the concrete issues of the day. Did the prophet confine himself simply to abstract teaching? Is God above and beyond all the interest of human history or are they His immediate concern? How does Isaiah bridge the gap between the eternal and the temporal? How does he relate the two?

### 55-56

*The Holy God and Sinful Men.* Read s. v. "Isaiah" in H. B. D. According to Isaiah's mind the issue was perfectly clear: God cannot contaminate His holiness by winking at the sins of unrighteous men, no matter how zealous they might appear in performing His worship. Compare 5: 7b; "judgment" and "oppression" in Hebrew, like "righteousness" and "cry," are both puns. He reviles the worship of the "godlets" (1: 11); he addresses his prophecy to the "Sodom rulers of a Gomorrah people" (verse 10). He denounces recourse to "ghosts that squeak and gibber" (8: 9-10). God cannot accept the worship of unrighteous men; it is abominable and blasphemous, for it is based on the

premise that God can be bribed. God cannot compromise Himself with crimes against justice.

What new element does Isaiah introduce into the idea of God which makes men's sin so peculiarly horrible? What is the blasphemy implied in the type of popular religion, which would suggest that God is bribable?

## 57-58

*Comparison of the Messages of Amos, Hosea, and Isaiah.* Isaiah is much more largely influenced by Amos than by any one else. He deals with social and religious abuses, as we have seen,—idolatry, oppression, social injustice, sorcery, and necromancy. Isaiah says of Judah what Amos said of Israel.

Note the significance of the conception of sin. In Amos, sin is a *violation of the universal principles of right* of which God is guardian; in Hosea, it is the *faithless breach of a personal relation*; but in Isaiah, it is *the proud and complacent self-sufficiency with which men exalt themselves before God*, a blasphemous pride of the creature which insults the divine majesty; thus God must become the Avenger, inasmuch as He is the Lord of the earth, and therefore calls in the heathen to vindicate His righteous majesty flouted by human arrogance (10:5 ff.).

Isaiah's conception of God involves the conspicuous attribute of inviolability (compare 6:). He sets God

above the world in a way that neither predecessor has done. God only is exalted, terrible, awful. Nothing human or creaturely has the right to vaunt itself in the presence of God's majesty.

Compare and contrast the three great prophets' teaching in regard to (a) sin, and (b) the character of God. What is meant by God's "transcendence"?

### 59-60

*Isaiah's Unique Message.* Another conspicuous contribution of Isaiah is his grasp upon the providential and directing character of God's guidance of history. Isaiah sees a purpose being worked out in the world's history, with God as the Source, Administrator, and Governor of all the means required to attain this end. *This end is a good world.* As this is the case, it is the duty of man to abase himself before God's majesty and realise his own insignificance and impotence. Man's proper attitude towards God is that of *trust*, of confidence in the Lord who is both able and willing to do the best for His people. (Notice, in this connection, Isaiah's condemnation of foreign alliances.)

In the last crisis (701), Judah was almost miraculously delivered, which fact redounded greatly to the credit of the prophet. (Read the historical setting of the situation, Isaiah 28-37, in II. Kings 18:17-19:37.)

Besides his notion of sin and his portraiture of the character of God, what other great contribution to religious knowledge did Isaiah present? This third ele-

ment, the discernment of purpose in human history and the affirmation of God's providence, necessarily involves what response on the part of men? Has the notion of religion become individualized even in Isaiah?

## 61-62

*The Prophecy of Micah.* Read Micah 1-3; "Micah the Morasthite," and "Micah, Book of" in H. B. D. Mi. was a younger contemporary of Isaiah. He presents the same picture of social abuses and unrighteous actions as does Isaiah, but his point of view is subtly different: Isaiah sees the oppression by the rich and wealthy of the small landlord or tenant farmer from the standpoint of the aristocrat; Micah sees it from the point of view of the resident of the small town. There is more personal bitterness in his indictment than in Isaiah's. Samaria is not yet destroyed (cf. 1:1-8). Chapters 2 and 3 narrate the sins of the people,—from the land-grabbing of the aristocrat down to the false prophets who took bribes. The sinful people relies upon a false relation to the national God, which is the height of presumptuous blasphemy since their attitude presupposes that their God is like them. Note that 3:12 is quoted in Jeremiah 26:18. The two distinctive features of these chapters are: (a) the added note of personal bitterness, and (b) the greater explicitness as to the destruction of Jerusalem.

What personal note distinguishes the tone of Micah's condemnation of abuses from Isaiah's? Why is a false

reliance on a supposed privileged position in relation to their God, the very worst blasphemy on the part of Israel? Why is the destruction of Jerusalem morally inevitable? In what respects is M.'s prediction different in quality and timbre from that of Isaiah?

63

Review Studies 31-47.

64

Review Studies 48-62

## SECTION III

### STUDIES 65-94

#### 65-66

*The Prophecy of Zephaniah.* Read the Prophecy and *s. v.* "Zeph." in H. B. D. Note that chapters 1 and 2 are connected, but that 3 stands off by itself. The chief characteristic of the prophet is his moral earnestness, his conviction as to the necessity of simple and complete devotion to the Lord, and his flaming consciousness of the judgment to come.

What verses in chapter 3 suggest post-exilic authorship? What prophet whom we have studied is the source of Zeph.'s message? Give a brief account of the time and occasion of the prophecy.

#### 67-68

*The Prophecy of Nahum.* Read the text of the prophecy, and *s. v.* "Nahum" in H. B. D. The actual prophecy comes after 2:2. The first portion is a psalm about God, containing the assertion of his universal sway, and the deduction as to His relation to Judah and Assyria. This portion is an alphabetical poem,—forcible, vivid, full of imagery, and pictorial. The whole prophecy has a unique literary character.

What notable difference in point of view is there in this prophecy? Upon what nation does the prophet fix his gaze? What attribute of God (stern austerity or patient mercy) is to the fore in Nahum's portraiture of Him? What powerful conviction as to God's relation to the moral order in the world lies back of all his thinking?

## 69-70

*The Prophecy of Habakkuk.* Read the text of the prophecy and *s. v.* "Habakkuk" in H. B. D. Note how different, both in style and method and in point of view, is this prophecy from the others which we have been studying. It is a prophecy based upon the reflection of religious insight pondering over the evidence of God's providential dealings with His world. Chapter 3 is of a different quality from the first two chapters. It might well have been a separate composition, yet its underlying thought brings to a dramatic climax the chief idea of chapters 1 and 2. Note how the problems of theodicy (1:12-17) here engage the concentrated attention of the prophet.

What later book is modelled in form as well as guided in content by this prophecy? How does the prophet answer the questions asked in 1:13? What is the significance of 2:4b? What picture does he give of God? Copy out several verses which are frequently quoted from this prophecy.

## 71-72

*The Book of Deuteronomy. Introduction.* Read s. v. "Josiah" in H. B. D. Josiah came to the throne in 641. In the 18th year of his reign he instituted radical and far reaching reforms, of two kinds: (a) the removal of all traces of foreign cults and gods, and of heathen methods of worshiping the Lord, and (b) the destruction of all places of worship of the Lord, except the Temple in Jerusalem. His reforms embraced not only his own kingdom of Judah but the Assyrian colony of Israel as well. The details of his sweeping reform can only be found in the prescriptions of the book of Deuteronomy. Chapters 5-11 give the general principles, 12-17 the laws, and 18 the sanction. The earlier chapters and the appendix (29 ff.) are later additions to the original book. Trace carefully the procedure of Josiah as indicated in II. Kings 22-23, and the passages given in Deuteronomy authorising these reform measures.

Give a brief account of the discovery in the Temple of the Law during the reign of Josiah. Is there any suggestion that there was a book of "the Law" known before this occasion? As there is no evidence for the existence, previous to Josiah's reign, of the knowledge of such a written code, is it not reasonable to suppose that this portion of the law first came into common knowledge at this time? What other view might be held as to its origin?

## 73-75

*Pre-Deuteronomic Abuses in the Religion in Israel.* Read II. Kings 22-23, and s. v. "Book of Deuteronomy" in H. B. D. s. v. "Manasseh," and s. v. "Molech, Molech" in H. B. D. The seventh century saw the culmination of Assyrian power. Due to this fact there came about the introduction of new methods of worship: the astral cults (Queen of Heaven, the stars, etc.) and the sacrifice of children at "Topheth." This state of things continued from the times of Manasseh, son of Hezekiah, and his successor. M.'s reign was one of great peace and prosperity, due probably to the concessions and compromises he effected in promoting the worship of Assyrian minor deities.

Give a brief summary of the evidence of the introduction of the heathen worship in this period. What does "Gehenna" mean? What was "Topheth"? Explain "Molech".

## 76-78

*The Contents of the Book of Deuteronomy.* Read the book of Deuteronomy in the following order: 5-11; 12-16; 28; 4; 29-30.

General characteristics of Deuteronomy: (a) the *self-conscious and exclusive monotheism* of the book (4; 28; 29). Notice the solution suggested in these

sources for the problem presented by the particular choice of the Jews as a peculiar people to serve the one God, and the existence and toleration of heathenism. (b) The *humanity* of Deuteronomy; compare Hosea; Deut. 5:12-15, and Exodus 20:8-11. Note the significant difference in the sanction and reason given for the observance of the Sabbath. Mark references to passages which express a Utopian idealism as to the relation of man to man. (c) *The large traditional element*: not only does the book contain passages which directly sanctioned the reform measures of Josiah (such as, *e. g.*, 12), but there are large numbers of ancient laws, older than the seventh century, incorporated into the book, as well as some material added much later. It is impossible to discover when this book took its present form, or how early are the parts which manifestly belong to the period preceding the seventh century.

Why did God choose Israel alone to know Him, and allow other peoples to persist in heathenism? What are the distinctive features of the monotheism of the book of Deuteronomy? What difference is there between the IV Commandment given in Exodus and in Deuteronomy as to the reason for the observance of the Sabbath day? What passages suggest (do not quote the text, but merely give references) a rather impossible and certainly unfulfilled idealism? What great underlying conception in the book of Deuteronomy links the book to Hosea?

79-80

*The Prophecy of Jeremiah.* Read chapter 1-20; *s. v.* "Jeremiah," § 3, *The Book*, in H. B. D. With the reading in the text of Jer., compare 36:32. The two prophets who lived through the Babylonian catastrophe were Ezekiel and Jeremiah (597-586). Jer. began to prophecy before the Egyptian crisis. The problem of the book of Jer. is very complicated, partly because of the original redaction by Baruch, and partly as a result of subsequent rearrangements of the text. This is apparent from a comparison of the LXX text with the Hebrew as we have it now (cf. art. in H. B. D). Of the seven parts of the book, the first section dates only a short time before the first catastrophe, 604 B. C.

Compare this prophet with those we have been studying. Chapters 1-6 represent an adaptation of a much earlier prophecy (in regard to the Scythian invasion) to the Babylonian invasion. Jeremiah's condemnation of the vices of his day is as unsparing as that of his predecessors, but he does look forward to a restoration: *judgment* is not to mean *destruction*.

As a literary document, what conspicuous difference do you notice in Jeremiah's prophecy as compared with the other prophecies we have studied, in regard to the amount of autobiographical material? What distinction is there as to the matter of punishment? When was the prophecy put together in its present form (cf. 36:32)? What indications do these verses (36:32

and context) give as to the method of composition of a prophecy?

## 81-82

*The Content of Jeremiah's Prophecy.* Read chapters 21-33; refer to art. in H. B. D., for synopsis of the book. Jer.'s character as the "weeping prophet" is a misapplication and misrepresentation. It is undoubtedly due to the influence of Lamentations. Notice the date suggested for sections II-IV,—the so-called "Little Book of Consolation". Notice particularly chapter 31; two thoughts are outstanding: (a) *the transformation of a people, which has been rebellious and recalcitrant, can be effected only by a change which God alone can work*; (b) *religion must be a matter of the relation of the individual to God* (vs. 29-30).

Compare the teaching about the new covenant (vs. 31 ff.), with the words in the N. T.: St. Matt. 26:28; St. Mark 14:24; St. Luke 22:20.

What is meant by the doctrine of *grace* in Christianity? What affiliation has it with Jer. 31? Since the Hebrew idiom for "making a covenant" is "*cutting*" a covenant (in other words, every covenant involves sacrifice and blood shedding), what relationship has the teaching about the "new covenant" (Jer. 31:31 ff.) with the account of the Institution of the Eucharist in the New Testament? What new outstanding contribution does Jer. make to the importance of the individual in religion? Contrast in this respect his prophecy with the preceding prophets.

## 83-84

*The Religion of Jeremiah.* Read s. v. "Jeremiah," § 1 *The Times*; § 2, *The Man*; in H. B. D.; chapters 34 to end, in the Bible. Notice how the prophet's keen perception of his own isolation has driven him to the consciousness of God's revelation to him personally; how Jer. has been brought to realise, sharply and vividly, the aspect of religion as a communion of the individual with God, and how this experience renders the individual independent of external circumstances, no matter how disrupting or demoralising they may be. Note, further, that Jer. applies the prophets' teaching about "repentance" (*repentance* in Hebrew = "return") to the individual. The repentance of the individual has to be the means of the return of the people as a whole to God. In this contribution Jer. marks a definite step forward in the development of O. T. thought.

Write a brief summary of the life, character, and work of Jer.

## 85-87

*The Earlier Portion of the Prophecy of Ezekiel.* Read s. v. "Ezekiel" in H. B. D., and chapters 1-24 of the prophecy. Ezekiel prophesied in Babylonia, where he had been carried with the first detachment of the exiles, in 597. His prophecy was written in exile and is substantially in the form in which it left his hands. Of all the prophecies, his is the most ade-

quately and completely dated (cf. art. in H. B. D., II, § 1). The object of these chapters is to convince an incredulous people that God "meant business" in foretelling the Exile. The people cannot seem to realise even yet the significance of the earlier prophetic messages.

There is a great difference in tone and in point of view manifest in Ezekiel. One such divergence is the indictment not only of the sins of rebelliousness, oppression, greed, and the like, but as well, God's expressed abhorrence of Israel's prostitution of religion in the guise of idolatry. Ezek. is extremely bitter against this particular type of sin, as was, to a certain degree, Jer. (cf. 7:32, etc.). No less does he dwell on the sinister significance of dangerous entangling alliances politically, as well as of concessional compromises religiously. Two doctrines of Ezek. are conspicuously interesting: (a) his teaching as to *individual responsibility* (18; cf., Jer., 31 ff.); (b) his doctrine of sin as a *moral and spiritual defilement* making the sinner unclean religiously, and necessitating the cleansing power of Him from whom alone can holiness proceed, since He alone is holy.

What different emphasis does Ezek. (chapter 18) give to the doctrine of individual responsibility annunciated by Jer.? What difference is there in his conception of sin? in his notion of "grace"? What difference is there between "individual responsibility" and "proportional retribution"?

## 88-91

*The Later Portion of Ezekiel.* Read chapters 25 to the end; art. in H. B. D. The last part of Ezek., as is obvious, dates from after the exile of 586. Its aim is to console, comfort, and hearten the Jews in Babylonia. Ezek.'s logical, rather than pragmatic, doctrine of individual retribution has not operated as he might have expected; all Jews, righteous and unrighteous alike, had been taken off to Babylonia. In other words, his rationalisation of the relation of the divine justice to the condition of the individual left much to be desired. (In this part of his teaching he laid the foundations for the problem considered in the book of Job.)

Ezek.'s hope for Israel now lies in the future; he looks forward to a new restoration in which the future government would be theocratic and not secular.

What implications are involved in this explicit difference in point of view? What would you say of Ezek.'s attitude towards the state? How would you describe, in modern terms, the method by which he received his revelations? Compare and contrast his theology with that of Jer.

## 92

Review Studies 63-68.

## 93

Review Studies 69-88.

## 94

Review Studies 31-88, inclusive.

## SECTION IV

### STUDIES 95-133

#### 95-96

*The Book of Judges.* Read *s. v.* "Judges (book of)" in H. B. D. The Book of Judges, in its present form, belongs in time to the period of the Book of Deut. Certain of the chapters are very old indeed, as, for example, 17-21. Chapters 17-18 have to do with the traditional origin of the sanctuary at Dan and probably incorporate two different traditions. Chapters 19-21 contain very early material in the form of a narrative which serves to point the moral of 21:25. The book as a whole (for Judges proper is comprised in 2:6-16:31) shows indubitable signs of Deuteronomic redaction.

What impression is suggested as to the way in which ancient sources were handled by later tradition? What conception did such editors have of history? What was their animating purpose in the manipulation and rearrangement of traditional material? Under what classification,—“historical,” or “prophetical,” literature,—does this book more properly belong?

## 97-98

*The Ideas of the Book of Judges.* Read the text of the Book of Judges in the following order: 17-18; 19-21; 1: 1-2: 5; 2: 6-16, and construe your reading and estimate in the light of the art. in H. B. D.

What picture is given of the invasion of Canaan by the Israelites? What account of the origin of the sanctuary at Dan is narrated in 17-18? Give a brief story of the condition of religion in early Israel, as indicated by the older chapters of Judges. What characteristics of God does the song of Deborah (chapter 5) emphasise? Compare and contrast the type of religion preserved in the early narratives with that of the seventh century.

## 99-101

*The Books of Samuel.* Read in I. Samuel: (a) 9: 1-10; 16: 27<sup>a</sup>; 11: 1-15; 13-14 and compare with this section (b) 8; 10; 17-27<sup>b</sup>; 12. Compare I. Sam. 16: 17 ff., and 17: 55 ff.; I. Sam. 2: 27-36, and 3: 11 ff. If the above passages be read carefully and critically several interesting conclusions may be discovered. There are two accounts of Saul's crowning; the older one (cf. (a) above) shows a favorable and more or less pro-royal attitude toward the facts,—it is the earlier document, and gives the *monarchic* point of view; the second account of Saul's crowning (cf. (b) above) presents a different point of view,—God is unfavorable to the proposed king and gives only a grudging

ing consent; this document is later and embodies the *theocratic* point of view.

In the other passages given for comparison above there are two accounts of David's introduction to Saul, two announcements of the fête at Eli's house, the double rejection of Saul, and so forth.

What may we infer as to the literary texture of I. Sam.? What does this suggest as to the function and objective of the editor?

## 102

*Samuel and Saul.* Read I. Sam., 1-15. Keeping in mind the two different points of view in these chapters, construct a brief life of the first King of Israel, and tell of his relation to the seer, Samuel.

## 103

*The Rise of David.* Read: I. Sam. 16-11. Sam. 5: 3, and *s. v.* "David" in H. B. D., §§ 1-2.

On the basis of your reading in the text and the art., prepare a biographical sketch of the early career of David. In what does the author feel that his greatness consists? How would you estimate his career? What subtly different points of view are apparent in the narratives?

## 104

*David as King.* Read II. Sam. 5: 4-24. and *s. v.* "David" in H. B. D. § 3; complete your character sketch of the great King.

How does the author of Samuel deal with the life of David? What view does he present of the work of David as statesman?

## 105

*The Importance of the Books of Samuel.* Read *s. v.* "Samuel, Books of," in H. B. D., and refer back to the text wherever necessary.

On the basis of §§ 5 and 6, write a brief essay on the significance of I. and II. Samuel for the history of the religion of Israel. What interpretation of history do these books give us?

## 106-107

*The Books of Kings.* Read *s. v.* "Kings, Books of," in H. B. D. The animating purpose of these books was to point a moral; cf. I. Kings 22:41-43, 45, 50. The author incorporates ancient material throughout, but he always interprets it in the light of his own position. He is strongly under the influence of the theological position of Exilic Judaism: note how the career of a king is judged by the standard of his attitude towards the "high places". The religious motive is consistently apparent and completely dominant. In this connection read I. Kings 8.

Does the author of Kings show any interest in the presentation, without comment, of objective historical data? What book that we have recently studied impregnates the dedicatory prayer of Solomon? What

is the significance of the phrase "until this day" (I. Kings 8:8; 9:21; 12:19; II. Kings 2:22; etc.)?

## 108-109

*The Religious Value of the Books of Kings.* Read rapidly I. and II. Kings, with a view towards discovering the religious point of view and dominant religious conceptions of the author.

Write briefly, giving concrete references, on the result of your findings under the following topics: (a) the redactor's idea of God; (b) his conception of sin; (c) the dominant influences upon his religious outlook; and (d) the basis of his approbation or condemnation of the historical figures or occurrence.

## 110-111

*The Prophecy of Obadiah.* Read the text of the prophecy and *s. v.* "Obadiah, Book of," in H. B. D. This is the shortest book in the O. T., and its critical problems are perhaps the most intricate. Refer back to your reading *s. v.* "Jeremiah" in H. B. D. for the date and form of Jer. 46-49; with Jer. 49:14-16, cf. Ob. 1-8. The portion of Ob. here referred to is probably earlier than the parallel section in Jer.

The two dominant thoughts of the prophecy of Obadiah are: (a) the prophetic interpretation of the destruction of Edom, and (b) the presaging of the universal judgment.

What personal and stylistic peculiarity distinguishes

this prophecy? What basis have we for the date of the prophecy? What date seems most probable? What is the theme of the prophecy?

#### 112-114

*Deutero-Isaiah or "The Great Unnamed"*. Read Isaiah 40-55; s. v. "Isaiah, Book of," in H. B. D. (the sections bearing on these chapters).

*The One Universal God*. We are now to study the last sections of a very great book. Chapters 40-55 are considered to have been written by a different author, not only than chapters 1-39, but also than 55-66. Chapters 36-39 come from II. Kings (cf. art. in H. B. D. ). Judah has been punished, her sin has been expiated, and it is now time for the restoration. The style of this section differs so markedly from that of the preceding chapters that the fact was long since discovered and appreciated.

Note in this section that there is a (a) *fully developed monotheism, conscious of all its implications*. (b) This self-conscious monotheism is both *dogmatic and polemic*. God is the Creator of all that exists,—this is not so much an assertion as an article of faith. He is the Eternal One, and before, after, and beside Him there is no god (43: 10 ff.; 44: 6, 8; 45: 5, 14, 18; 46: 9, etc.). The affirmation of this monotheism brings out the corollary: *God is, and there is none other beside Him*.

The author's interest in the world is in the will of

God made manifest in its history: the redemption of Israel at the Red Sea, the deliverance, punishment for sin, and so forth. Deliverance is now already on the horizon (44; 45:13; 45:17; 46:11). God's plan fulfills His prophets' predictions: 42:9; 43:9-13; 45:21; 46:9-11. The writer reviles the "hand made gods" of the heathen: 40:18-20; 44:19-20; 46:1 ff.

What difference in emphasis is there between such a verse as Amos 4:13 and similar passages in Deut.-Isaiah? What is meant by "exclusive" or "self-conscious" monotheism? What attitude has God to idolatry (compare Deut.)?

#### 115-116

*Theistic Monotheism and its Implications in Deutero-Isaiah.* Read s. v. "Servant of the Lord," in H. B. D. We have noticed that the earlier prophets conceived history as a *moral* order. We have also seen that later on these ideas underwent a gradual change, so that history was conceived as a *teleological* order.

In these chapters of Isaiah, the fully-developed, self-conscious monotheism of the prophet involves several problems. History, as the record of the course of purposive development, is converging to a goal,—the accomplishment of the divine aim for which Israel was elected, for which the law was given, the prophets raised up, and the people disciplined. This purpose is to be secured in the restoration of Israel, its guilt now having been fully expiated. There is to be another

journey through the wilderness (41: 17 ff.; 42: 10 ff.; 49: 9 ff.), but the desert is to blossom like a garden. Exiled Israel is to be gathered together (43: 5 ff.; 49: 22-23).

The land will be fruitful, yet the physical restoration is only symbolic and typical of a moral and spiritual regeneration (54: 11-16). There is to be a new covenant (54: 9-10). In this rehabilitated state, Ezek. (*q. v.*), would have no king but only a "president"; in Isaiah it seems that the Lord Himself is to be the sole and only ruler (41: 21; 44: 6). The divine kingship is to be the sole royalty, yet it must not be thought that this conception is necessarily Messianic.

What is meant by conceiving history as a "teleological" order? What is the goal of history according to these passages in Deutero-Isaiah? What is the association between nature and man in the coming restoration of Israel? What contrast does the ideal of the rehabilitated state in Deutero-Isaiah present to that of Ezek.?

#### 117-118

*Particularism and Universalism.* So long as Israel's conception of its own God was national (no matter how keenly His votaries were sensible of His superiority over other gods), there could be no question as to His sole relation to His own people Israel and Judah. Particularism is a legitimate and inevitable conception when the deity be conceived as national.

But when Israel's God was conceived to be the only God, beside whom there is none else (43: 11; 44: 6-8; 45: 5, 6, 21; 47: 8, 10, etc.), the questions arose: "If so—if He be the Judge, Ruler, and Creator of *all*—how can He have chosen one nation, revealed Himself to it, shaped it for his purpose, guided history with it in view, punished it to secure its co-operation in His aim? How can God have shown such partiality?" In other words, how is it possible for monotheism to be nationalistic?

The first problem, then, resolved itself into a theodicy: Israel's whole past religious history was constituted on a basis of a particularistic choice of Israel by God; how is this justifiable? (Deut. has a different solution of this difficulty from Isaiah: God let other nations worship created things and reserved Israel's allegiance for Himself.) The "Servant" passages in Isaiah attempt to answer this question. Just as Jer. understood that his vocation was to serve the purpose of a wider dissemination of God's will and that he was not illuminated for himself alone, so Israel had been trained in order to bring to the nations the knowledge of the one God (cf. 42: 1 ff.; 49: 1-6). In this way is solved the first problem, and the particularism of Israel is reconciled with self-conscious monotheism.

What great problem of theodicy arises in the attempt to adjust the election of Israel with the realisation of the universality of the one God? How is this problem handled in Deut.? in Deutero-Isaiah?

*Israel's Mission and Martyrdom.* A second problem, also one of theodicy, presents itself upon the solution of the first: If Israel were called and elected, in God's plan for the world, to fulfill the function of manifesting His will to all mankind, why were the Jews singled out for such an extreme example of God's severity (remember that a national god would naturally be partial to His own folk, that a universal God cannot be partial to any one people, and that the Jews seemed to have been set apart for unprecedentedly severe chastisement at the hands of God)? Undoubtedly this was one of the pressing problems of religious faith after the Exile, which would come to the fore and press for solution the more intensely as the thesis for the solution of the problem of the election of Israel were accepted. The prophet was here concerned with a danger which threatened the demoralisation of religion among the Jews.

Reread 52-55. The speakers in 53:1-7 are the heathen nations and their kings. The speaker in 52:13-15 is God. 52:15 should read: "Thus many nations shall be thrown into commotion over Him; kings shall put their hands over their mouths because of Him, for they shall come to see that which had not been narrated to them, and that which they did not hear they shall now come to understand" (namely the exaltation of the formerly humiliated "servant"). The section 53:10-12 closes with this exaltation.

*The humiliation of the Servant has a propitiatory and atoning effect for all the nations.* The underlying idea is that of the solidarity of the race; in the family of nations, Israel had suffered for humanity. This vicarious suffering avails for the conversion of the Gentiles to belief in the one God.

Note: This double premise—the solidarity of the human race and the pragmatic fact of the suffering of the innocent for the guilty—is perhaps even more interesting than the solution of the problem which it promotes. Observe that these premises are strictly practical; that the whole development of monothesim among the Jews, together with all the implications involved, was never advanced along the lines of philosophical speculation, but by means of spiritual aspiration wrestling with facts of human experience; the innocent *do* suffer for the guilty, and no particular difficulty was felt in ancient times in acknowledging this fact.

What practical conditions led to the emergence of the problem of Israel's suffering? In what sense are the later "Servant" passages consolatory? How does the writer deal with the problem of Israel's suffering, despite loyalty to God's will, in the face of the victory and success of worldly wickedness? In what sense was the suffering of Israel *vicarious*?

#### 122-123

*The Historical Background of this Period.* Read in H. B. D., s. v. "Assyria and Babylonia"; "Persia,

Persians" (look up all references there given) ; "Medes, Medea". Cyrus conquered Medea, and established himself on the throne of a limited Eastern Empire. Three other contemporaneous empires,—(a) Babylonia—Assyria; (b) Lydia (capital, Sardis), in Western Asia Minor, a formidable adversary; (c) Egypt—decidedly unfavorable to the new empire,—all united to form a coalition against it. These three governments, vastly superior in resources, could have conquered Cyrus had they been able to remain united. The Lydian Empire fell in 546, and Cyrus mastered Asia Minor to the Ionian seaboard. He then turned against Babylonia from the north. The archaeologist-king, Nabunaid, lost his kingdom in a battle in which his forces were led by the Crown Prince, Belshazzar. Babylon was taken by the advance guard without a struggle. Cyrus entered in the fall of 538. He annexed Babylonia, Scythia, and Palestine, and was now master of the Medeo-Persian Empire, the Lydian Empire, and Babylonia, from the mountains of the Tigris to the Mediterranean, and from the Cilician gates to Egypt.

The Jewish colonists in Babylonia had news of contemporary affairs: the fall of Medea, the campaign in Asia Minor, etc. To the decade 548-538 belong the prophecies of the destruction and fall of the Babylonian Empire. Compare, *e. g.*, Isaiah 13-14: 27 (which chapters are dislocated in this connection); Jeremiah 50: 2-51: 58; and Isaiah 40 ff.

Cyrus, in accordance with his usual policy, allowed

the Jews to return. Two observations on the Exile seem to be justified by the facts: (a) a large part of the Jews had not been taken to Babylonia at all, for the "Exile" involved principally the aristocracy, and (b) the return to Palestine was not a large movement *en masse*, so much as the return of individuals and groups. Great numbers of Jews were satisfied to remain in Babylonia. In 525, Cambyses, son of Cyrus, annexed Egypt. After his death (on the way home to deal with a pretender to the throne), Darius Hytaspes was chosen king. His first act was to put down rebellions all over his enormous empire (we have inscriptions written by him in Old Persian, Babylonian, and Susan, the language of Elam). It was at this time (520 B. C.), that the prophecies of Haggai and Zechariah were written.

Make a résumé of the historical situation, and add to it a table of dates, giving the parallel events in secular and religious history.

#### 124-125

*The Prophecy of Haggai.* Read *s. v.* "Haggai" in H. B. D., and the prophecy itself. The book has as its chief purpose the exhortation of the people to rebuild the Temple in Jerusalem. Zerubbabel was enthroned and the Temple finished in 516. Note that by the time of this prophecy idolatry, as a potent factor of religious danger to the Israelites, had disappeared. Compare the increasing interest manifested here in the liturgical

and objective side of worship. The circumstances of the prophecy do not seem to demand the same kind of exhortation of moral and social sins which is found in Zechariah and Malachi.

What is the positive element in Haggai's prophecy? What explanation of the prevailing want and need does he give (chapter 1)? How does he differ from pre-Exilic prophets? In what respects does he resemble Zech.?

#### 126-127

*The Prophecy of Zechariah.* Read "Zechariah, Book of," in H. B. D., and chapters 1-8 of the prophecy itself. Compare the correlations to the book of Haggai. Notice the indebtedness of Zech. to Ezek.—the utilization of Ezek.'s "vehicle" of prophecy (1:7; 6:15). The last two chapters of the original book (7-8) constitute the climax of the prophecy. The last verse (8:23) betrays the affiliation of the prophet's thinking, individual and independent though it is, to Deutero-Isaiah.

What future does Zech. see for Israel? Is his outlook pessimistic or optimistic? In what respects is he indebted to Ezekiel? What relation has the rebuilding of the Temple to the great fulfillment of Israel's mission? How is Zech. indebted to Deutero-Isaiah?

#### 128-129

*The Book of Lamentations.* Read the text of Lamentations and the article "Lamentations, Book of," in

H. B. D. The book contains five complete hymns. Note what is said as to the acrostic form of the verses in H. B. D. § 4. Note particularly the moral (3:40).

Why is it difficult to attribute the authorship to the prophet Jeremiah? Yet, what vast similarity is there in ideas between Lam. and Jer.? What date seems most probable? What modern cantata is based upon it? With what day in the Jewish "Church year" is the reading of Lam. associated?

## 130-131

*The Book of Ruth.* Read the text of the Book of Ruth and *s. v.* "Ruth" in H. B. D. Compare the thesis of the Book of Ruth with that of the Book of Jonah. The great note-worthy fact about it is that a non-Jewess is thus included among the ancestry of David. Look up the verses which suggest the date of the book.

When would the problem of the inclusion of the Gentiles in the ancestry of David become significant enough to deserve special treatment? What light does this throw upon the approximate date of the book? How does it articulate itself into the context of the stream of O. T. thought?

## 132

Review Studies 92-107.

## 133

Review Studies 108-124.

## SECTION V

### STUDIES 134-170

#### *The Hexateuch*

#### 134-136

*Introduction*—Read *s. v.* “Law (in O. T.)” and “Hexateuch” in H. B. D. We have seen how the Book of Deuteronomy came to light during the reforms of Josiah in the year 621, and, while we are unable to say with precision how much earlier Deuteronomy was, we are satisfied that it contains a considerable amount of very ancient material. It would be beside the point in this course to undertake a detailed analysis of the strands which, woven together, constitute the first six books of the Old Testament in their present form, but it is essential to grasp the facts in their general bearings.

On the basis of your reading in the above articles, make a preliminary division of the first books of the Old Testament into their component structural parts, and indicate the results in an outline.

#### 137-139

*Exodus*—Read the Book of Exodus on the basis of the art. *s. v.* “Exodus” in H. B. D. The *Law* was

originally an oral tradition, and must have been of a very great age. The ancient consuetudinary law, which had already become firmly entrenched by the time of Solomon, undoubtedly underwent frequent revisions and re-editions in later times. Ex. 20:22; 23:33 obviously represents a very real body of early legislation (cf. "Law (in O. T.)" § 5, in H. B. D.). Scanty remnants of a code are here preserved. Compare the code of Hammurabi in art. s. v. "Assyria and Babylonia" II (b).

Notice that the so-called "Book of the Covenant" deals with the problems of a simple agricultural community, and that, while it is old, it still represents a much later stage of social, economical, and religious development than Ex. 34 (which read, and compare with Ex. 20).

Give a summary of your study of the legislation of the Book of Exodus.

#### 140-142

*Leviticus*—Read the book of Leviticus in the light of the art. s. v. "Leviticus," in H. B. D. Leviticus is primarily concerned with the "priestly code," and has to do with a great number of problems, ethical, social, religious, and ceremonial, in the history of the Jewish religion. It also deals with sacrifices, the laws of clean and unclean, and "ritual law" in general and particular.

Give an outline and summary of the chief contents of Leviticus, in the light of your study and reading.

## 143-145

*The "Book of Institutions"*—Sometime in the early Persian period, various traditions (many of them of vast antiquity) were reduced to writing with a view to giving a brief history of the religious institutions of Israel. This work began with the Creation, and in this connection, gave the origin of the Sabbath. The Flood gave the sanction for the use of animal food, and, in this connection, the law prohibiting the use of blood. Circumcision was ascribed to Abraham, and the law of festivals attributed to Mosaic origin. The gaps between these significant events were filled in by genealogies. When this "Book of Institutions" was completed, it furnished a frame-work into which the ceremonial and religious law could be inserted, then older narratives ("J" and "E") were also introduced into the same schematic outline. The book closed with Leviticus and then was taken up again in Joshua.

Review the articles in H. B. D., and, on the basis of your reading in the Pentateuch, give a simple summary as to the probable history of these books in their present form.

## 146-147

*Genesis*—Read the text of the book in the light of the article "Genesis" in H. B. D. Make careful notes on your reading, and prepare a succinct analysis of the contents of Genesis on the basis of its component strands and points of view.

## 148-149

*The Earlier Chapters of Genesis.* Read chapters 1-3 of Genesis. These chapters are not a text book of geology, or of biology, or of anthropology. In the form in which they were originally handed down (to be put in writing many centuries later) they had but one single purpose, expressed in the words: "In the beginning, God." These chapters are not interested in history as such, or in archaeology, but are guided by the great purpose of interpreting the beginnings of life with a view toward ascribing the origin of all things to God. Their inspiration attaches to the purpose for which they were written, and to the means of attaining this purpose, so far as they are judged by those for whom they were addressed. The Semitic mind, whether primitive or later, does not find abstractions congenial: Our Lord Himself did not teach in syllogisms, or in abstract statements, but by parable, story, and by the concrete.

What great lessons do these chapters mean to convey? (a) There is one God, and He is unique and Sole; (b) the only God there is, is the one and only Creator of all that exists; (c) all that He created is good (in other words, there is no room either for polytheism or for a fundamentally dualistic view of the Universe); (d) man is both material and spiritual—he is of the earth, after his body, and he is of God, after his soul; yet man is not two but one single entity,—a body-soul; (e) man is the climax and acme of crea-

tion, and created things are all to serve his ends; (f) man was created with free-will, which meant that he had the power within him to abuse his freedom and disobey God; (g) the first pair of human beings actually did violate the moral order which they knew they should obey, and disaster followed.

It would be easy still further to present the implications involved in these chapters of Genesis, but this sketch is perhaps sufficient to indicate their real significance.

Is the scientific theory of evolution necessarily inconsistent with the ascription of the origin of all things to God as Creator? Are these chapters to be taken as an exhaustive treatise of the method of God's creation, or are they to be estimated in the light of their intrinsic significance and original purpose? Do you think it is dishonest to find in the words of Holy Scripture an inner purpose enshrined within the human integument, of which the former may be enduring and permanent, and the latter temporary and secondary? After considering the questions involved in these chapters of Genesis in the light of modern controversy, what are your reactions?

#### 150-152

*Numbers*—Read Numbers and the art. s. v. "Numbers" in H. B. D. Make careful notes on your reading and outline the contents of the book with a view to the various strands of source material.

## 153

*The So-called "Priests' Code"*—There are two theories in regard to the "Priests' Code." It has been commonly supposed in modern times that Exodus-Leviticus-Numbers represent what was salvaged, after the Exile, from the wreck of the old civilian and religious laws of Israel. This material was added to and somewhat altered to make it fit the conditions of the post-exilic Jerusalem community.

There is, however, another theory that these books, primarily "priestly" in scope, were due entirely to Ezra. This second theory postulated that the Law was, for the most part, compiled in Babylonia, in order to sanction the correcting of abuses in view of the decadence of the Jerusalem community. According to the common chronology, Ezra went up to Jerusalem in 458, but the ratification of the Law did not take place until 444 (the year after Nehemiah's coming). The suggestion is made (in line with this theory) that Ezra spent the years in between in editing the Pentateuch, being strongly influenced thereby by the prophecy of Ezekiel. The so-called "Priests' Code" is then attributed to Ezra. In order adequately to compare these theses it is necessary to investigate the combined books, Chronicles-Ezra-Nehemiah.

## 154-155

*Chronicles*—Read *s. v.* "Chronicles I. and II." in H. B. D., and compare with the information therein given

the text of the two books. Compare also with Kings I. and II. Note particularly the characteristics of Chronicles, and make a brief summary of your findings.

## 156-157

*The Book of Ezra*—Read *s. v.* “Ezra” and “Ezra, Book of,” in H. B. D., and the text of the book. Abstract the data which bear on the resemblance to and affiliation with Chronicles.

## 158-159

*The Book of Nehemiah*—Read *s. v.* “Nehemiah,” and “Nehemiah, Book of,” in H. B. D., and the text of the book. Give succinctly, on the basis of your reading, an account of the events of the years, 458-444.

## 160-161

*The Book of Joshua*—Read the text of Joshua in the light of the article *s. v.* “Joshua” in H. B. D. Make notes on your study and prepare an outline of the contents and source material of Joshua.

## 162-163

*The So-Called “Priests’ Code”*—(concluded). Two difficulties present themselves when we have investigated the data furnished by Chronicles-Ezra-Nehemiah. (a) If we leave aside the old Laws and narratives (“J” and “E” and Deuteronomy) and restrict our attention

to the priestly law, we discover that it has no resemblance to a "code" or ordered body of legislation. No intention of instituting radical reforms in the worship at Jerusalem seems to be manifested. (b) For the narrative of the ratification of the law, we have but the word of the author of Chronicles, who wrote in the year 300. We can check up his use of source material (for example, cf. I, II Kings) and feel no great confidence in his trustworthiness as to the objective presentation of historical findings.

Because of the weight of these arguments, it is strongly felt that the so-called "Priestly Code" is not a code at all, but ancient law, as preserved by the people in Palestine and dating back before the Exile, now once more incorporated, in the text of the present Pentateuch sometime after the Exile. The date when Deuteronomy was added to the body of Pentateuch material is unknown. Some rearrangement must have taken place (the death of Moses was removed from its original connection in Numbers 27 to Deuteronomy 34). Thus we have the Pentateuch in its present form. Many of the articles in H. B. D. suggest that Ezra was the author of the so-called "Priestly Code." Re-read and re-examine them carefully.

Does the derivation of the Hexateuch from previously written source-material derogate from its inspiration? Does the seemingly late origin of the Hexateuch (*in its developed form*) militate against its claim to be Holy Scripture? Is it not the more to be valued as a collection of ancient records and narratives of early

religion, communicated and transmitted orally, then written down at various times, and finally collected into a unified whole? Give a short account of your findings about the "documents" of the Hexateuch,—“J,” “E,” “D,” and “P,” in the light of your study on the subject. Does it seem probable, in the light of the evidence adduced above, that a whole novel “Code” could be foisted on the post-exilic community through the efforts of one single individual?

#### 164-165

*The Reputed Antagonism Between the “Prophetic Spirit” and “Legalism,” So-Called.* Read Amos 5: 21-27; Jer. 6: 20; Hos. 6: 6; Isai. 1: 10-17. If we keep in mind the fundamental affirmation of prophetic Judaism, that the righteous God may not be propitiated by the offering of innumerable sacrifices on the part of unrighteous men—we shall not have to invent and resort to the false and specious antagonism between the “spirit of prophecy” and the religious spirit of sacrificial worship.

In the first place, every single passage in the prophets which seems to inveigh against sacrifice and excoriate the “priestly” type of “religiosity,” must be construed in the light of the main contention of the prophets: they were not declaiming against *sacrifice as such*, so much as against the attitude and point of view of those who would substitute sacrifice and ceremonial worship for all other duties of religious and moral

law. This is the more apparent as one gives due weight to the Semitic idiom in which these denunciations were couched: "I hate, I despise your feast days . . . (unless they stand for and express the religious devotion of a moral and religious life)."

In the second place, this whole antithesis between prophetic and priestly religion is the result of the preconceptions of certain critics, from whom emanated the now exploded theory of the "Priests' Code" being imposed as a post-prophetic overlay upon the body of Jewish belief and practice. The imputed antagonism has no foundation in fact, except in so far as it proceeds from a biased and presupposed negation of the possibility of true spiritual religion co-existing along with devotion to the Law. A sufficient refutation of this unsupported and unscientific review of the Old Testament literature is furnished by the Psalms. It is precisely those Psalms, as, for example, Ps. 119, which most extol the Law (and must therefore be the most ultra-legalistic, by this hypothesis) which breathe the most exalted and most "spiritual air". The supposed artificial imposition of "legalism" upon Jewish post-Exilic religion is the result of a clear case of specious reasoning, the consequence of illegitimate and unauthorised speculation, and has no justification in any facts which have thus far been adduced.

Is there anything in Thomas à Kempis' "Imitation of Christ" which would suggest the antagonism between ceremonial religion and true spirituality? Is there any inconsistency between objective worship and in-

dividual piety, save in the subjective prejudice of the critic of the facts? Is the "prophetic" spirit necessarily and intrinsically antagonistic to the "priestly spirit"?

## 166-167

*The Prophecy of Malachi.* Read the text of the Prophecy and *s. v.* "Malachi" in H. B. D. The word *Malachi* is most probably not a proper name. The book would seem to suggest a condition considerably later than the building of the Temple, inasmuch as the prophet indicts priests and people for laxity, irreverence, and immorality. In the vein of the ancient prophets, he finds (1:2) the basis of the election of Israel not in Israel's merit, but in God's love. By implication, the electing love of God demands peculiar loyalty and steadfast devotion on the part of Israel; in the light of this the decadence and degeneration of the people appears peculiarly heinous.

"The Day of the Lord" occupies a great place in the field of the prophet's thought. Note how he employs a kind of Socratic method as the machinery of his teaching.

What does the word "malachi" mean? Is the choice of Israel to be found in Israel or in God? What aggravates the sinfulness of Israel in view of God's vocation and His Providence? On what note does the prophecy end? Cull out certain quotations which are redolent with Christian connotations.

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Review Studies 128-143.

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Review Studies 144-158.

170

Review Sections IV and V.

## SECTION VI

### STUDIES 171-204

#### 171-172

*The Wisdom Literature of the Old Testament.* Read s. v. "Wisdom" in H. B. D.

What various meanings has the word "wisdom"? What is the relation of Hebrew religion to philosophy? Explain the quotation from Bp. Westcott. Trace the development of the two-fold conception of wisdom (human, and divine) into the observance of the Law on the one hand, and into an hypostasized attribute of God on the other. How does "fear of the Lord" (explain) come to be "the beginning of wisdom"? Explain the later development of the ideas in *Wisdom* and *Ecclesiasticus*.

#### 173-174

*The Book of Proverbs.* Read s. v. "Proverbs, Book of" in H. B. D.

What chapters constitute the body of the book? What is the critical difficulty about the ascription of the authorship of this book to Solomon? How would you define the conception of *wisdom* developed in this book?

## 175-177

*The Content of Proverbs.* Read the text of the book having in view the outline suggested in the art. in H. B. D. In a few sentences epitomize the chief content of each section.

What is the literary style of the book? What relation would you say maintains between "wisdom" as portrayed in this book and "religion"? In what does this type of "wisdom" consist?

## 178-179

*The Book of Job. Introduction.* Read s. v. "Job," in H. B. D., and chapters 1-3. The problem of the Book of Job is set by chapter 18 of Ezekiel (reread). Its solution is extremely interesting, and from very early antiquity the book was reckoned as one of the greatest in the literature of the O. T. As to form, the book is unique: it is a poem, occasionally interspersed with prose and set in a prose framework. The scene of the prose introduction pictures a typical oriental court (1:6 ff.), with Satan among the "sons of God" who are coming and going like Eastern courtiers. Satan intimates to God (1:9-11) that Job's devotion is not disinterested. The scene of the drama is the result of a kind of wager between God and Satan. Satan is allowed to afflict Job, after the loss of his possessions, with a type of elephantiasis ("mutilating leprosy"). The setting of the story is not in Palestine, nor is Job or any of the four men necessarily a Jew. Eliphaz,

the Temanite, is the oldest of the three and the most temperate. All three,—Eliphaz, Bildad the Shuhite, and Zophar the Naamathite,—hold what was supposed to be the common conception of divine justice then current.

The drama is not designed to show a development in Job's character, for he does not change. It is designed, however, under the guise of a poem, to deal with a practical question of theodicy. With these facts in mind, prepare to read the book over as a whole, making notes, on the basis of your reading of the text and of the article in H. B. D., on the general scheme of the whole book.

What is the general scheme of the Book of Job? What is its peculiar and distinctive literary form? How is the character of Satan presented? Is there anything conspicuously Jewish about the book so far as concerns setting, geography, situation, and *dramatis personae*? Is the book of Job designed to show a development in Job's character under suffering?

#### 180-181

*The First Dialogue.* Read 4-14. The main portion of the book (4-28) consists of three dialogues: (a) 4-14; (b) 15-21; and (c) 22-28. In the first dialogue the three "comforters" of Job deal in turn with his case and his point of view, being animated by the consistent purpose of conforming his attitude to their type of orthodoxy. Three times, Bildad, Eliphaz, and Zo-

phar, take turns in combating Job, and Job deals with each severally (except that in dialogue (c), Zophar does not speak). Eliphaz is the most kindly of the three; Zophar, the youngest, is the most brutal and "cocksure." Their first thesis (a) is: "Evils are sent to punish men's sins." In the course of the first dialogue the conception of punishment as retributive gradually gives way to that of chastisement as corrective or remedial. Their contention is that, since Job has suffered so grievously, he *must* have sinned deeply; for men of their point of view this was the inevitable conclusion. They try to move Job to acknowledge his sin and express repentance. At every point Job refutes their argument and remains unconvinced.

In the first dialogue how are the characters of the three "comforters" distinguished? What is their common contention in this section? What do they seek to elicit from Job? What success do they have?

### 182-183

*The Second Dialogue.* Read 15-21. In the second dialogue the three "friends" are beginning to lose their tempers and to become more and more bitter. They pursue their argument even further. They paint a picture of the hardened sinner; but Job refuses the imputation. The dialogue becomes sharper and less merciful; more unsparing, and less kindly; Job's assertion of innocence and repudiation of the suggestion of inveterate sinfulness only the more strengthens their

conviction of the rightness of their view of him.

How does the argument advance in the second dialogue? What is Job's reaction to his friends' arguments? What may be said of that type of thinking which would force facts to conform to a preconceived theory?

### 184-185

*The Third Dialogue.* Read 22-25; 26-31. The third section develops explicitly what has been implied, suggested, and hinted at in the first two: his three "comforters" accuse Job openly of hardened and grave sinfulness. He denies emphatically both their conclusion and premises. The three friends leave him obdurate. Read 26-31. Job thereupon delivers a monologue, which is both retrospective and introspective, and reaffirms his innocence in view of the contentions of his three friends. The psychological and spiritual drama stages the conflict between the traditionally "orthodox" point of view and the facts of experience as symbolised in Job. "Why do the righteous suffer?" is the great difficulty. The problem is one of justifying God in relation to man, rather than of explaining the facts of experience with God left out. Thus far Job's answer is: "If you don't try to call God's dealings 'justice,' I won't have to call them 'injustice.'"

In this monologue Job says in substance that it is not justifiable to include God's relations to us under the category "justice—injustice." Our human experience,

he says by implication, is our only source as to what these words mean, and we may not rightly apply them to the Infinite God.

To what climax does the third dialogue lead? What is the gist of the three friends' argument? In the monologue (26-31) what is the substance of Job's answer? How does he puncture the fallacy in their reasoning? What *progress* has the drama undergone?

### 186-187

*The Elihu Section.* Read 32-37. In chapter 32 a new character, Elihu, appears on the scene. He has the certainty based on a preconceived solution of the difficulty. His verbosity and sophomoric wisdom fail to do much more than to present superficial and inadequate answers to the problem,—such commonplaces as: the use of suffering as a warning to repentance and as a means for the cultivation and purification of character, and so forth. It may probably be attributed to the consummate artistry of the writer that Elihu's arguments are ignored and allowed to refute themselves, as being unworthy of serious attention.

How would you describe the character of Elihu? Why is it that he in his blustering, cocksure, and insistent dogmatism fails to grapple with the difficulties presented by Job's condition? What delicate suggestion is there in the construction of the poem, which indicates the writer's sense of the futility and pointlessness of Elihu's contentions?

188-189

*The Self-Disclosure of God.* Read 38-42. The sublime climax of the book is reached in these chapters. God, from the whirlwind, meets Job's challenge. God's revelation of Himself draws attention not only to the divine almightiness and wisdom, but to His tender love, and to His Divine Providence over all things created. Job now for the first time sees God in his true light (42:5), and is *morally* convinced. The vision of God has brought repentance (42:6), which was unattainable by means of argument. (Cf. Isaiah 6, and St. Luke 5:8.) Reread chapter 19 (marg.), and see whether the suggestion of the future life, as a compensation for the evils of this existence, has been brought into integral relation with the chief problem of the book. Remember that the writer of this book did not have the expedient of subsidiary and secondary causes to resort to, in dealing with his problem. Due to this fact the difficulty of theodicy is sharpened into its most extreme form: if you *must* seek for evidence of God's justice in the treatment of conspicuously righteous men and their experience, you are driven either (a) to deny His justice or (b) to deny that He concerns Himself with human affairs. Yet a larger solution is implied negatively, but not stated explicitly: the human mind cannot comprehend or understand that which is essentially a mystery; the soul, however, serene in the vision of God, can pass through difficult impediments both of limited

reason and circumscribed experience, to the sublime affirmations of faith.

Is the revelation of God in these chapters fitly described as an instance of "moral brow-beating"? What is it that the disclosure of God's omnipotence is presumed to effect? What is the practical reaction of man to the realised fact of the Providence of God? In what sense is Job "changed" by the vision of God? Does this revelation impair his conviction of his innocence or does it bring about an enlargement of his horizon in which he no longer finds himself or his own problems central? Set down in brief form your own interpretation of the *dénouement* of the drama.

#### 190-191

*The Song of Songs.* Read the text through after a preliminary reading of the art. "The Song of Songs" in H. B. D.

What was the original meaning of this collection of Hebrew poetry? What new meaning attached to it, by reason of which this book came finally to be included in the canon? When was it made canonical? What is its approximate date? In what respect is it unique as a piece of literature among the books of the Old Testament?

#### 192-193

*The Book of Ecclesiastes.* Read *s. v.*, "Ecclesiastes" in H. B. D., and then study the text of the book.

What is the author's outlook on life? How may he be described as "The Gentle Cynic"? What are the main religious conceptions of the book? Why may it be said that its chief value lies in its deficiencies?

## 194-195

*The Prophecy of Joel.* Read *s. v.*, "Joel, Book of" in H. B. D., and the text of the prophecy itself.

What difficulties are there in the way of ascertaining an accepted date for Joel? What double set of paradoxes are there in the prophecy (cf. § 5 in H. B. D.)? Outline the prophecy.

## 196-197

*The Day of the Lord.* Read Joel 2: 18-27, and *s. v.*, "Day of the Lord" in H. B. D.

Trace the conception from Amos to Joel. What relation had it to the idea of the Day of Judgment? What later development did it undergo?

## 198-200

*The Book of Esther.* Read the text after study of the art. *s. v.* "Esther, Book of" in H. B. D.

What is the purpose of the book? In the light of the conviction of the "preservation of the holy seed" for the coming of one who was to fulfil Gen. 3: 14-15, why is Esther 4: 14 particularly significant? What

conspicuous peculiarity of this book distinguishes it from all the other O. T., books?

## 201-202

*The Book of Jonah.* Read the text of the Book of Jonah and s. v. "Jonah" in H. B. D. We have seen the gradual and painful development of prophetic thought, lifting, as by a kind of hydraulic pressure, the dead inertia of popular religion from one level to that next higher, with great toil and effort. The age-long exclusiveness of the Jew and implicit security of spiritual position became an ever-present obstacle to the realisation of the full implication of universal monothesisim.

The Book of Jonah represents a heroic attempt to deal trenchantly and directly with the dead weight of particularistic Jewish exclusiveness. The chief purposes of the prophecy are two: (a) to bring into explicit cognizance and sharper relief an important principle of prophecy often taken for granted—*the conditional element* in God's dealings with man; (b) by the gourd episode (4: 5-11), to teach, picturesquely and vividly, the great truth that may be stated in the words: "God desireth not the death of a sinner but rather that he may turn from his wickedness and live." God's almighty love is universal in its scope and extends to *every* creature.

What basis have we for dating the Book of Jonah? What Christian use has been made of the story of

Jonah and the big fish (cf. Jonah 1: 14-2: 10; St. Matt. 12: 39-41; 16: 4; St. Luke 11: 29-32)? State in your own terms the two great theses of the prophecy of Jonah.

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Review Studies 164-181.

204

Review Studies 182-193.

## SECTION VII

STUDIES 205-240

205-207

*Apocalyptic Literature.* Read *s. v.* "Apocalyptic Literature" in H. B. D. We have already noticed in the prophetic literature the emergence of the teleological aim. In fact, it is one of the chief characteristics of the so-called "historical literature" of the O. T. that the author so presents his data as to indicate the purpose of God in history.

The older prophecy was often concerned with political events, such as the coming judgment upon people for their sins. Such prophecies were directed to the consciences of the prophet's contemporaries and in this connection they had a certain predictive element: a warning addressed to the people by reference to similar judgments in the past. In the Persian period some of the prophecies were concerned with the coming restoration,—cf., for example, Zech. 9 ff., and Isa. 24-27. These sections represent the transitional type, which may be termed "apocalyptic prophecy."

In the pure type of apocalyptic literature there are several noteworthy elements: (a) the seer is some

famous man of the remote past, (b) who sees the history of the world as in a vast panorama, divided into periods. (Towards the end it becomes fuller and more detailed as the picture has to do with the time of the author, as contrasted with the fancied and imagined one of the seer.) (c) The end, that is the last chapters, usually describes a great tribulation,—the last dark hours before the dawn of deliverance. Apocalypses have been called “tracts for bad times.”

Another characteristic, which is common in Apocalyptic literature but not universal, is the interest of the author in proving that the end of the present order of things is at hand; this he does usually on the basis of some sort of mathematical calculation.

Outline, in a paragraph, the development of apocalyptic out of prophetic literature, and describe its chief characteristics.

208-209

*Zechariah.* Read Zech. 9-14; and s. v. “Zech., Book of” in H. B. D. On the basis of your reading, discuss and summarise the contents of the Apocalyptic prophecy given in this appended section to the original book (Zech. 1-8).

How do these chapters conform to the general type of apocalyptic prophecy? Why are we led to believe that they form an utterly different work than chapters 1-8?

## 210-211

*Daniel.* Read Dan. 1-6, and s. v. "Daniel, Book of" in H. B. D. The purpose of the stories in these chapters, partly Hebrew and partly Aramaic, is to point the moral that *faithful adherence to religion brings divine interposition* as a reward.

On the basis of your reading discuss (a) the contents and (b) authorship of chapters 1-6 in succinct paragraphs.

## 212-213

*The Apocalypse of Daniel.* Read Daniel 7-12, and s. v. "Daniel" in H. B. D. The four beasts (7:) are the four empires (cf. v. 23): Babylonia, Medea, Persia, and that of Alexander. The last is subdivided ("ten horns",—v. 24). The "little horn" (8:9) is Antiochus Epiphanes; the two-horned ram and the he goat (8:3 ff., 8) are the Medeo-Persian Empire and Alexander of Macedon (9:2). There is a computation of time on the basis of Jer. 25:12. The "seventy years" of Daniel 9:2 are not calendar, but sabbatical years (cf. Lev. 26:34 ff.). Thus the "seventy years" (9:24) are sub-divided into: "seven weeks" (49 years) before the restoration of the Temple, and sixty two and a half weeks ( $486\frac{1}{2}$  years), from the destruction of the Temple to the erection of the "abomination of desolation" (Dec. 168,—the erection of the altar of Zeus in the Temple), then, after three and a half years, is to come the deliverance. Chapter 11 is an excellent his-

torical summary given in detail; vs., 40, 45 probably refer to Antiochus.

(a) Write a brief paragraph on the Apocalyptic elements in this section of Daniel; (b) summarise briefly, on the basis of your reading, the reasons which suggest the dates 167-165 B. C. for the prophecy of Daniel.

#### 214-215

*The Psalms.* Sometime in the Persian or the Greek period there was compiled a Hymn Book,—the Book of Psalms. Like all other hymn books its value and usefulness depended upon its being kept up to date. The present complete collection had been preceded by other collections and in the aggregate this collection of five books of Psalms represents the contributions of a long sweep of Hebrew religious thought and experience, from the seventh to the first century B. C. There are many critical problems of great interest connected with the Psalms. The division into five books is artificial and late, as is the alteration in the first two books of the name of God: *J H V H* was excised and *Elohim* substituted. There are a number of liturgical and musical directions which are all most obscure (*Selah* probably comes from the Greek *psalle*, but as a musical direction was as uncomprehensible to the LXX translators as it has been to subsequent generations). Attempts were made throughout Hebrew antiquity to date and discover the occasions for the several Psalms.

Some of the Psalms are probably as late as the Maccabean struggle (168-164 B. C.). The attempt to find allusions in the Psalms to historical events is highly speculative and most precarious.

So far as we know, the Book of Psalms was not drawn upon for the lectionary of the Synagogue. Yet as a hymn book its influence was enormous. In later Synagogue worship the Psalms were utilised for liturgical use, and many of the Psalms furnished models for prayers in later as well as in earlier times (cf. the prayers in Nehemiah and Daniel).

What is one of the essential characteristics of a living liturgical use (cf. *The Book of Common Prayer*, containing collects from St. John Chrysostom to Bp. Huntington)? What reason have we for saying that the Psalter was drafted for liturgical use?

### 216-217

*Hebrew Poetry.* Read *s. v.* "Poetry" in H. B. D. Besides the parallelism common to all Hebrew poetry, there was a certain rhythmic swing which constituted one of its essential characteristics. It is doubtful that we can say that there was any kind of metrical or scansional character in Hebrew verse, inasmuch as we cannot be certain of the accentuation of the ancient Hebrew. The so-called "accents" serve at least two purposes,—the vocalisation of the text, and the indication of musical modulations and inflections.

What four types of parallelism have been observed

in Hebrew poetry? What are some of the characters of Hebrew poetry which distinguish it from prose? Read carefully and examine the *Magnificat*, the *Nunc Dimittis*, and the *Benedictus*. How do these poems illustrate the principles of Hebrew verse? How do they compare with the Psalms as examples of Hebrew poetry?

## 218-219

*The Origin and History of the Psalter.* Read *s. v.*, "Psalms," §§ 1 and 2 (do not spend much time upon the fine print division, "Titles of the Psalms"), in H. B. D.

How many Psalms are there in the LXX? What difference in division and enumeration appears in the LXX and Vulgate, on the one hand, and in the Hebrew and English versions, on the other? What do the doxologies suggest? What seven groups or stages may be discerned in the compilation of the Psalter?

## 220-221

*The Dates and Authorship of the Psalms.* Read *s. v.* "Psalms," §§ 3-5, in H. B. D.

What are the approximate dates for the development and final collection of the Psalms? Which Psalms are supposed to be Maccabean? Discuss briefly the question of the Davidic Psalms.

## 222-223

*The "I" of the Psalms.* Read § 6, in art. in H. B. D. and look up every reference. It is precisely this group of Psalms which has been found to have the greatest value for personal religion.

Ponder over and discuss briefly the question of the "I" of the Psalms. What conclusions seem to you most probable?

## 224-225

*The Use of the Psalter in the Christian Church.* The day and night offices of both the Eastern and Western branches of the Catholic Church were originally based solely upon the recitation of the Psalter. In very early times there flourished, as we can see reflected in St. Paul's Epistles, the expectation of the immediate return (*Parousia*) of our Lord. So devoted groups of the early Christians assembled together the night before great feast days to spend the time in prayer. These occasions developed liturgically into the vigil offices of the Church, which form matins and lauds of the later breviary offices. A few centuries later the Psalter was divided into parts so as to be read through once each week, thus becoming the heart and core of Christian Prayer and Praise.

Upon what scheme do the daily offices of Morning and Evening Prayer assign the portions of the Psalter to be read? What divergence in principal from

pre-Reformation usage does this division embody? How essential is the Psalter in modern Christian worship?

## 226-227

*The Religious Value and Content of the Psalms.* Read s. v., "Psalms" § 7 in H. B. D.

What are the six chief ideas of abiding and fundamental religious value which the Psalter contains? For what reason have these ideas become a normative standard of spiritual experience and religious self-expression?

## 228-229

*The Messianic Expectation of the O. T.* Read s. v., "Messiah," §§ I-II, in H. B. D.

What caution must be used in studying the O. T. evidence for messianic expectation? What does the word messiah mean? What is the significance of Gen. 3:15 and Deut. 18:15-19? In connection with this topic comment in succession upon: Isaiah 7:10-17; 9:6-7; 11:1-9; 33:14-24; Micah, 4:1-5; 5:2-5; Jeremiah, 33:14-16. Where is the term "messiah" applied to Cyrus? What development in the conception did apocalyptic literature affect? Compare art. s. v. "Kingdom of God (or Heaven)" in H. B. D. § 1. What development did this idea contribute?

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Review Studies 196-204.

231

Review Studies 205-220.

232

Review Section I. In the light of your present knowledge reconsider and correct your note-book.

233

Review Section II.

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Review Section III.

235

Review Section IV.

236

Review Section V.

237

Review Section VI.

238

Make a brief summary as to the most significant and important results of your study, under the following

topics: informational, philosophical, historical, critical, spiritual.

239-240

Complete and revise your note-book, verify references, and correct earlier mistakes in the light of your knowledge acquired later.

THE END







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